

# SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## THE SPIRITUAL TELEGRAPH.

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## SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

### SNAKE EXPELLED BY SPIRITS

FROM A HUMAN STOMACH, WHERE IT HAD BEEN FOR TWELVE YEARS.  
NEW LONDON, CONN., Dec. 31, 1858.

MR. EDITOR:—Though unaccustomed to write for the press, I feel impelled by circumstances which have recently transpired in our little city, to give you a brief account of matters connected with the cause you so ably advocate.

Spiritualism has, for several years past, been steadily but slowly advancing in this place, mostly in the mental and philosophical phase, but occasionally aided by a few prominent "manifestations and tests;" but not in sufficient numbers, or of sufficient power, to awaken a general interest, until within two or three months, since which time the "manifestations" at the various circles have been many and striking, such as written communications in the Hebrew language, of excellent literary character, given through "mediums" of very limited education, even in the English language, and who have no knowledge whatever of the Hebrew—which has more than doubled the number of believers.

But, to cap the climax, on Sunday morning last, by the use of powerful medicines, prescribed by the notable "healing medium," Mr. J. R. Reade, of Hartford, in this State, while in the clairvoyant, or trance state, a snake of about ten inches in length, and about five-sixteenths of an inch in diameter, was expelled from the stomach (through the bowels) of a son of Captain Franklin Smith, of this city, (of which you will find a full account in the New London Daily Star, which I herewith send you,) which has caused a great excitement, and set the people to running.

The case above referred to causes much discussion here, and doubtless will in other places, not only among the "medical fraternity," but among all classes of thinking men, as to the possibility of a reptile being taken into the human stomach when very small, and there living and becoming developed and matured in that (to it) unnatural "local habitation."

And last, but by no means least, I attribute very much of the present activity of mind here, in reference to the "good cause," to the faithful and efficient labors of Mrs. Fannie Burbank Felton, who lectured to us on the evenings of the 7th and 8th, and 28th and 29th ult., with eminent satisfaction to all who listened to her discourses. Mrs. F., while here, manifested in a marked degree the characteristics of the true woman, the true lady, and the true medium, and the noble advocate of a noble cause; and in her lectures often soared upon the wings of a lofty and eloquent inspiration, and again gracefully descended to the thrilling tenderness of innocent and affectionate childhood; and in her "illustrated visions," at the close of her discourses, she seemed to translate her hearers with an ecstasy of emotion. We would also say that Mr. Willard Barnes Felton, the husband of Mrs. F., while here showed all the traits of the true man, the true husband, and the true Spiritualist; and we congratulate the people of Binghamton, in your State, that they are soon to receive a visit from Mr. and Mrs. F., who left New London yesterday, with the hearty benedictions of all who had the pleasure of listening to the lectures, or making their acquaintance; and we cordially recommend them to the kind attentions and affectionate regards of all who meet them in their western tour, for the promotion of the cause of truth.

VERITAS.

FULL PARTICULARS OF THE SNAKE CASE—PUBLICATION FROM THE ORIGINAL NOTES OF THE MEDIUM—AFFIDAVIT OF CAPTAIN SMITH AND OTHERS, ETC., ETC.

About twelve years since, a little boy of Capt. Franklin Smith, of this city, aged three years, was taken violently ill, and thrown into spasms. The physician was immediately called. He said the boy was poisoned, and asked the nurse what she had given him. She said: "Nothing but water." He gave powerful emetics, with no effect, and supposed the boy would die. He lay in a fit for fifteen hours. His eyes were blood-shot, and he had to be kept in a dark room. He remained dangerously ill about three weeks, after which, he recovered in part, but has been subject to fits for the last twelve years, the time varying between each paroxysm generally eight or ten days, when he would have from five to nine fits in two days, frequently falling in the streets and other places. He has fallen into the water several times, and in various ways periled his life. His physical growth was greatly impeded, not being larger than boys usually eight years old. His memory was also badly affected; he was justly an object of sympathy. His father had taken him to the most celebrated physicians in New York, but nothing could be done for him. He had also been to the Sandwich Islands, Panama, &c. Some alleged that it was nervousness, some worms; others, something else. Things went on in this way for twelve years, until the 7th of October last, when John R. Reade, of Hartford, a powerful medium, was sent for by the family. On the evening of that day he made an examination in a clairvoyant state, during which he writes: "That the fits are produced by a species of snake in his stomach, which arrives at a certain growth, and when crowded with an excess of food or violent exertion, it at once comes to the throat, and produces strangury, and will always do the same when the stomach is empty."

Ques. by Capt. Smith.—How did the snake get in the stomach?

Ans. "By tracing back, I find that a willful nurse did, to take vengeance on you, actually give him a young snake; and if you could actually see the contents of his stomach at this moment, you would be horribly surprised. He has also round stomach worms; I see them. Now, many questions will doubtless arise, and you will ask if he can be cured, and many other questions, and I will first give you an opportunity to ask them before I go any farther."

Ques. by Capt. Smith.—Is there any risk in getting it away?

Ans. "Yes; there is nothing but risk in this word, as you probably very well know. In his case there is risk to run, but none that would, if managed right, prove fatal. In fact it is seldom I decide in a moment on such a case; I mean as to the mode of treatment; but at present, I will say that the medium may wake up for an hour; I will then give you my opinion. I must give him a preparatory treatment to bring his system up to a proper influence. I will then guarantee that he can endure the action of any medicine for its removal as far as that is concerned. It must be done, as it was the first cause of his fits; and after its removal, the effects produced upon him must be attended to; in that way he can get well, and in no other. It stands like this. The reptile has, in the first place, been the cause of strangury, and also has absorbed the nutriment necessary for the full development of his system. If anything is to be done, this must be displaced, and removed; then all that remains is to treat the sympathetic causes. The same thing in the stomach of another individual will be attended with different results—his case fits—another's might be paralysis. But I must give you now my plan of proceedings and treatment, as I have given my opinion."

Here follows the first prescription: "Take of *Norw. str.* of *veratrum viride* glycerine, each half an ounce. Maturate. Give him three drops of this in sweetened water three times a day. Give him twenty drops of my anti-spasmodic mixture, morning and evening, in sweetened water, and increase the dose one drop each day up to forty. Also give him of the following: *R. ext. of gentian; pulv. camph.*, each one dram. Mix pills No. xx. Give him one every night on going to bed. I want to see him again in fourteen days, and will give further directions then; but if you depend on me, I shall expect you to be faithful in following my directions strictly. Never let him get hungry, neither allow him to exert at any time. If he should be taken with a fit at any time, put one-half a teaspoonful of common salt in his mouth as quick as possible, and hold ammonia to his nose, and make a very loud noise in his ears. Let him avoid exercising too much, or straining, or jumping."

Mr. Reade, the medium, then left for home. He did not return for twenty days. On his return, he made another examination, viz:

"I find considerable improvement in his case since I saw him before. The next proceeding ought to be to dislodge the reptile within him, for then he will stand every chance of a permanent cure. I find that the treatment given him for the last three weeks has greatly reduced the vitality of the reptile, which is of a light color, and appears dried or strangled, and it lays now curled up, and very passive. I propose, as soon as possible, to have him rid of it. Of course I will need to use some very active agents as medicine, but nothing but what can be got along with safely. I find his nervous system much stronger, and better prepared every way to stand a pretty good dose. These last fits have not hurt his nervous system at all. (He has had some fits during his absence.) I will now see his last prescription."

"Can you describe the reptile?"

"I can't say now, for it is rolled or coiled up, and if I could see it at full length, when in this state, I could give its length pretty near; but I will give you that test before it comes away from him. You may get just the same medicine again precisely, but the first article give him five or six drops instead of three drops. Of my anti-spasmodic mixture, increase to sixty drop—morning and evening. Give him the same pills, and get spear-mint herb; make an infusion, one ounce to a pint of water, and give him a large tablespoonful five or six times a day. The remedy I intend using, principally, to dislodge that reptile, is the phosphorated ether. That I want procured, and in the course of ten or twelve days after he commences again on this, I want to see him without fail, and try my skill to perfect his cure. Don't you let it run by. I mean, any time that I set you ought to have attended, so that he would not be out of medicine; for if I expect to cure him, I shall want a fair chance of attending strictly to any change about him. I will do all that I say; yet it is no object to me, only to do good. I don't want to fail in performing anything, and I do not mean to. I mean to attempt it at that time. Also get some stramonium seeds, soak in a solution of saltpetre, then dry them, and any time when he feels bad he may smoke some in a pipe. Get me a teaspoon and tumbler; add a little water, and give him ten drops of tr. of digitalis until he gets his prescription—three times a day."

Mr. Reeb then left, and returned in about seventeen days. Dr. Blood, who had the case in charge, increased the dose during Mr. R.'s absence. Mr. R. then made an examination, namely:

[To Dr. Blood.] "How high have you increased his medicine? Of the drops I did not want him to exceed the dose of 6 drops, because, although a great and valuable medicine in its place, yet a fatal one if used indifferently, as it might stop the arterial action altogether. Now things seem to be turned topsy-turvy—a common expression. I meant to have it taken from him by some means, but find that some medicines necessary are wanting, and no one to see to the general directions given last. I want some Phosphorated Ether. [To Dr. Blood.] Another thing is, I can't say how it may take. I may force him upwards from the stomach by the gas created by the ether, and the most likely time would be whilst he was in a fit, so that my presence would be necessary and yours, at a moment's notice, to superintend and aid in following to the letter my directions given. For instance, some other equally powerful means may have to be resorted to, and if anything should go wrong and produce death there would be a great hurrah. I never do anything by halves. I should like to go right through with it now and get rid of it. The medium is indifferent, but confident in what is written, and even if I was ready now, he can't wait, so arrange it so that you can have the medium here as long as I require, from one to five days. It might require but a very short time; just as luck would favor the expelling of it. It appears to me as if I can succeed in getting it up his throat, and I will have it come in that way if possible. It is about as good as dead now from its appearance. You may stop the drops altogether, but continue the last anti-spasmodic mixture in the same full dose. Take of white oxide of zinc, extract of valerian extract of gentian, each one drachm. Mix pills No. 20. Give one before each meal."

Also, as soon as the phosphorated ether can be procured, give him 6 drops morning and evening. I will then be ready to go to work on him, and will get it away at all risks. I find that he has taken enough to kill him if it were not for that reptile lodged in him. I can't destroy its life without injuring the boy, so I will have to resort to some peculiar emetics and gages, but will carry my point at all hazards. I won't kill the boy, but my directions must be followed. I want no hurrah made till the thing is accomplished or terminated. I want as little as possible said about it till then. After it is accomplished you can let the case be shown in its true merits or demerits. I said get it and the medium to act in his case as soon as possible. I will accomplish it honorably and undoubtedly, whether other parties believe or disbelieve it. Will some folks turn to scoff when the scales turn?"

The medium left and could not return until last Saturday night. During Mr. R.'s absence the boy had fits less frequently and less violently, remaining part of the time in a state of comparative stupor. On Friday morning last he made another examination, viz:

"You may give him 3 drops of that fluid, extract of veratrum every 4 hours, and 10 drops of that phosphorated ether on going to bed tonight or in the morning. I must make some new arrangements for him, but at present the medium does not suit me, as I dare not put him any deeper today, as he is not fit for the clairvoyant state. I can't control the writing very good at present; perhaps by evening he will be better. [To Dr. Blood.] Is the reptile in as good condition to be removed as formerly? I think he has partly revived again, but might still decide. I may then be able to describe its perfect appearance, and make of removal."

Mr. R. did not make another examination until Saturday afternoon at 3.30, when he gave the following:

"Please give me some water. I want you to give that boy a powder of 3 grs. of pulsatilla, to be given as soon as possible; also right quick make a poultice of strong tobacco, and

put on the pit of his stomach; also get some spider's web and have it ready, as I must test its strength with phosphorated ether on him; also put 1 drachm of fine tobacco in a pint of boiling water—let it steep half an hour, and give half of it as an injection to him at about nine o'clock, and let him go to bed early. And I wish the medium to go under the influence at that time, and I also wish your attendance, as it may affect him seriously. At five o'clock give 6 grs. of spider's web, and 6 drops phosphorated ether once an hour till nine o'clock, then the injection; and if we can induce a proper evacuation of the stomach with the tobacco on his stomach, and the injection of it inside, with the gas in the stomach, may dislodge it either way; which I cannot say, but I hope by an emetic, as it would be very distressing to have it come through the bowels. [Can you give its length and appearance?] I can't; I will at nine o'clock, as I will put the medium in the deepest condition then. Weigh it for the injection; be particular; go get it weighed; say not for what, nor hint any of the operations used, because we may all get disappointed as to getting it away at once; but we will kill the reptile at all risks; and if it don't come in twelve or twenty-four hours, it will come soon after certainly."

This was the end of that sitting. At nine o'clock the same evening he went into a clairvoyant state, viz:

Thirty minutes past nine o'clock. Now stop all present medicine, and let him be still three hours. I should think that it would be killed by that time. It must either kill him or that; and with proper precautions and remedies, I think we can without fail get it away. But go and get some tr. of lobelia and tr. castor—an ounce each mixed together. Get it at once, and in three hours, as I said to let him rest that time, give a teaspoonful of that mixture of tinctures, and in fifteen minutes give the rest of the injection, and it will come away, either by evacuation or he will vomit it. In some way it must come; that is my opinion; I may be disappointed, but not for any length of time. Also let the medium be asleep, for I must see that the injection is held longer, and have time to do something. I expect that he will be a very sick boy, but I guess I can manage all things for the best. Trust in me, and I will do every thing right and honorable, but will not give anything to hurt the boy materially, as I do not wish to get the reptile away and kill the boy. I won't go farther than he can bear."

ONE O'CLOCK SUNDAY MORNING.—Now mark my directions. I want to give him the injection the first thing. \* \* \* Let the males attend to holding him, and do anything necessary; when I give you the signal, you come. \* \* \* Let him stand up, and see if it protrudes; it may have stopped in the lower passages; it may—but it is coming certain. It will come; I see it. Its head is twisted; small—about eight inches long; whitish color on the belly—back grayish, light and fine speckles like a common snake. The pain is in the bowels."

Upon examination the head of the snake was found to be protruding from the rectum about one and a half inches, and tied in a knot, and answering the description. It was extracted by Dr. Blood.

The first injection was given by Dr. Blood, the second by the medium, and the third and last by Dr. Blood. The injection given by the medium was witnessed by Captain Smith and Dr. Blood, who were holding the boy.

The medium was in an adjoining room when the description was given, and when the snake was removed.

STATE OF CONNECTICUT, NEW LONDON COUNTY, &c.

NEW LONDON, Dec. 28, 1858.

Personally appeared before me, Josephus R. Merriam, a Justice of the Peace, within and for said county, Capt. Franklin Smith, Dr. C. F. E. Blood, and John Johnson, who have subscribed the foregoing statement, and made solemn oath to the truth of the same, and the said Johnson further swears that he was the first person who saw the snake protrude from the rectum of the boy, and each and all of the said affiants further swear, that they were surely present during the entire operation above stated, and that they, each of them, so closely observed every movement, as to render it impossible for any person to have introduced the snake into the rectum of the boy without detection. And I, the said Justice of the Peace, do hereby certify, that I am personally acquainted with all the above named affiants, and know them to be persons of credibility.

Attest: JOSEPHUS R. MERRIAM, Justice of the Peace.

FRANKLIN SMITH, C. F. E. BLOOD, JOHN JOHNSON.

As our readers will see, we give them above a full account of the case. We do so because we publish a newspaper which claims to, and does give everything of local interest that is proper to publish. We are aware the public are anxious to know all the details, and now they have them. Capt. Smith, the father of the boy, is an old and well-known citizen, whose character is entirely above reproach. Dr. Blood has been a resident of the city for about a year, coming here from Williamstown, and so far as we know bears an unblemished character. The case has been in his charge during the medium's absence, since October last. He has aided us in obtaining the particulars, and will accept our thanks. John Johnson is a young man in the employ of Capt. Smith.

The residence of Capt. Smith has been crowded with visitors, since Sunday morning, to see "the snake" and "the boy," people coming from all miles around. Some think it is a remarkable case; others, that the snake was placed in the rectum of the boy, and that the claim that it came from him is a deliberate imposture, propagated to promote the alleged discovery of the "medium." It is but fair to say that Captain Smith informs us that his little son is doing well, and

he has no doubt of his ultimate recovery; and he and his family and friends are justly elated at the prospect of a restoration to health of a child, which, for twelve years, has been an object of more than ordinary care, and the tenderest solicitude.

The following is another letter which we have received concerning this affair:

NEW LONDON, CONN., Dec. 30, 1858.

MR. PARTIDGE:—Inclosed I send you an account of a most extraordinary manifestation of Spirit-power. The boy is much better than ever before in his life—has gone longer without having a fit, and every indication is that a perfect cure is effected. The boy has always said that just before he was taken with a fit he could feel something running round in his stomach, and that when it darted up toward the throat, he would give one hiss or yell, and fall instantly senseless. When the boy went a day or two longer than usual without having a fit, he would be irritable; if any one crossed him he would bite, hiss, and throw anything he could get hold of at him—acting out perfectly the character of the snake. When taken with a fit, he would writhe and squirm, etc., just like a snake. His whole expression now is a perfect expression of the snake, his eyes roll from one person to another with a kind of beseeching look; the pupil of the eye dilates very much, and then contracts; and there is that shrinking in every motion which expresses to a careful observer the fact of his Spirit knowing that the snake was in him, and was continually shrinking from it. In fact, to all those who were intimately acquainted with the boy, there is now no doubt that the snake has caused him this trouble, because his manners, disposition, looks, and his own description of feelings for years past, showed conclusively that there was something of that nature in him. It is a fact. Yours truly, WILLARD BARNES FELTON.

## PROBLEMS.

### FIFTH ARTICLE.

That may be considered a reliable maxim which teaches that our theories should be made the ground of practical conclusions only when we are able by them to account for things as they are; and as this maxim is unquestionably philosophical, I suppose I may hope for justification in the conclusions that follow, as I certainly shall be justified by all my reader who suppose I may have correctly reported the phenomena now under consideration.

PROBLEM XV.—How are the admitted contradictions, falsehoods and failures of the so-called Spirits to be the most satisfactorily accounted for? Before the statement of my own conclusions, perhaps I ought to give a respectful notice to the different theories which prevail more or less among Spiritualists, and here follow a few of them:

First. "Like attracts like;" that is, if you get a falsehood from Spirits, it is because you yourself love falsehood, and hence you attract lying Spirits around you. But this explanation is by no means satisfactory; as, 1, it takes the question for granted which is not proved, viz.: That the Spirit which responds belongs to you, and not to the medium through whom the response is made. 2. It takes for granted that you love falsehood, which is unjust. 3. If this theory were true, it would follow that you would get the same responses through different media; as, if the false Spirit did not wish to be detected, it would, of course, give the same answers to the same questions when responding through different media. But this we know is never done when we do not approach the Spirit in such a way as to make them understand the answers we want. And, 4, this solution can not be the true one, inasmuch as all mortals who follow up their questions to the Spirit through different media get more or less falsehoods; so that the Spirits have falsified to some of the purest-minded people in the world.

Second. "The fault of the media." We have been told that most, if not all the falsehood and ignorance, are chargeable upon the media, through whom it is difficult or impossible for the Spirits to utter the truth which they would otherwise do through them! This is unsatisfactory; for, 1, it is well known that falsehood has come through media who were highly intelligent, and whose characters were models of truth and purity. 2. It is a contradiction of all analogy, that low Spirits never possess or infest any but low or ignorant people. When the thief breaks into your home, does he steal your old, worthless iron, or your silver and gold? If he visits your orchard, does he carry off only the decayed fruit? Does not the thief always

take the very best he can get? And suppose that a grade of Spirits who are low, and near this earth, having discovered that mortals are charmed with the idea of holding communications with their departed friends, is it not most likely that they would seize on the best people whom they find willing to submit to their control?

Third, "The fault of the circle and the conditions." I answer, 1, intelligent Spirits ought to know better than to attempt impossible communications. 2, Falchoods are communicated when everything in respect to the circle and the conditions are precisely what the Spirits themselves dictated beforehand that they should be. Cases are constantly occurring where the "instructions" and guidance of the Spirits are implicitly and confidently followed, and yet the whole, or a large proportion, of the communications prove to be false.

Fourth, "Interference of evil Spirits;" that is, it is supposed, and often so explained by Spirits, that when the "guardian Spirit" approaches the medium to communicate, he is driven away by a more powerful evil Spirit, who usurps dominion over the medium. Professor Hare gave me the details of a sitting he had during his last visit to this city with a medium, when his "sister" was thus prevented from responding to him. He had no doubt of her being present, but she was displaced by a low Spirit which pretended to be his "sister," and so every word proved to be false! But just look at the fallacy in all this method of reasoning. 1. It takes for granted the first thing to be proved, viz.: That there was another Spirit present than the one which had previously associated with the medium; and this fallacy once admitted, it is easy enough to build any number of other fallacious theories upon it. And, perhaps on no other subject on which mortals are accustomed to think so intensely, are so many monstrous fallacies committed, and relied upon, as in this matter of talking with Spirits. We forget that we take by far too many things for granted—things which must remain hypothetical. Thus: 1. We do not know who the Spirit is that makes the first "rap," or which communicates the first word; we do not, and can not know whether it be male or female, old or young; we know nothing of its personal identity. 2. We do not know that we ever communicate the second time with the same Spirit; it may be the same, or another; we do not, and can not know which. 3. What mediums affirm about "seeing the Spirits," is not satisfactory demonstration, as we know that mediums "see Spirits" that never existed. The best of mediums do this. We can not prove that what the mediums see is outside of their own brains at all. What they see is subjective, not objective. They may be caused to see anything which comes within the range of memory or imagination. This I have demonstrated beyond all doubt, while I suppose I have had as many "truthful" accounts, both from Spirits in the body and out, as any other person who has been equally long engaged in these investigations. 4. Another fallacy taken for granted in this theory is this: it supposes or assumes that the Spirits which "respond" through the medium, follow us about from place to place for this purpose. 5. That these Spirits which obsess mediums are in any case our "guardian Spirits." This is not proved, but so often taken for granted, that it is not marvelous that mortals should find themselves so essentially "taken in and done for," while holding what they have supposed to be "sweet communion" with their "guardian Spirits."

Fifth, "Loss of memory." The "communicating" lover or friend from the invisible world has forgotten its "name," "the disease it died of," "the place of its birth," and all the circumstances of its death. And when the Spirits have been questioned in respect to these "small matters," how often has the answer been given, that "Spirits keep no account of time?" I once made the remark, within the hearing of an excellent medium for the "raps," that "I supposed Spirits had no use for clocks." In a few hours after a sitting was held with that body, when a loving widower asked his Spirit-wife how long since she "left this sphere;" and the answer was promptly rapped out in these words—"Spirits have no clocks; we do not keep an account of time." And so it is often, when a Spirit can not remember its own name, nor the name of a relative who is present. Yet the confiding mortal, impelled by his ardent love for those who have gone before, relies upon the averments of the apocryphal Spirit, and taking nu-

merous thing at once for granted, he consoles himself with the full belief that he has held conversation with his deceased relative!

Sixth, "Skepticism repels the Spirits." We are told that any shade of doubt beforehand, any disposition to test the Spirits, will repel them, and make it impossible to get truthful communications. How much this resembles the sectarian dogmas, in respect to salvation from eternal damnation "by faith," it is easy to see. We must believe a fact is, before we know the evidence of its existence! You are a sinner, but are told, "believe you are not a sinner, and this makes a saint of you!" And thus we must believe, without evidence, what no man can do unless hallucinated. And to me it has sometimes seemed amazing that the manifest unwillingness of the Spirit to be tested is so generally overlooked. It can be accounted for only upon the supposition that with our marvelousness so much excited, in the confident hope that we may some how or other get hold of those we love in the spiritual world, we become unconsciously willing to hold our reason in abeyance; and thus it is we believe many things which, upon farther investigation, we find are not true.

This aspect of our subject seems important, and if you please I will pursue it in another paper.

Boston, January 1, 1859.

LA ROY SCUNDERLAND.

### WONDERFUL OCCURRENCES.

FRIEND PARTRIDGE: At this time of agitation and reconsideration of the cardinal facts of the glorious subjects of Spiritualism, the following incidents are particularly pertinent:

Mr. C. H. Foster, lately from New York, has been stopping at my house the last week, where, among many startling facts, the following transpired last night. He and myself were sitting alone on the sofa, a large and heavy one. It commenced creaking, with a peculiar scratching and rapping on the floor beneath it. It then commenced moving east and west, north and south, for about a quarter of an hour. The gas was lighted, and directly over the sofa. When the moving ceased, I tried to push the sofa with the medium on it, but could not move it one inch. I then sat on it, and Mr. F. could not move it. About ten o'clock I went to bed, leaving as usual, a small head of gas, sufficient to show everything in the room. In a few minutes the chamber door was shaken, and opened to its full extent by turning the knob, which works harshly for want of oil, making a grating sound. I kept my eyes steadily on the opened door, and could see plainly if any mortal entered. Without any visible cause, the gas was lowered to an indistinct light. In a short time something fell on the carpet in the center of the room. I perceived it was black, and supposed it to be a book from my center-table. The raps were made; I called over the alphabet, and "shoe" was spelled out. I got out of bed, took it in my hand, and saw it distinctly. I went to bed, and soon heard a shuffling sound on the carpet, as though something heavy was pushed along it; got up, took it up, and found it a heavy carpet-bag. Again I retired, and soon something was dropped on the bag; again I examined, and it proved to be a large cotton quilt. I then requested the Spirit to increase the light; it was done by invisible power.

Mr. Foster was asleep all the time in the back chamber. I went twice into the room during these occurrences, and found him sound asleep. With some effort I awoke him. I went to bed with a sufficient light to see everything in the apartment, kept a constant look on the opened door, and asked the Spirit to shut it. It was done, as all the rest, by invisible power and intelligence. Mr. Foster sees and hears the Spirits speak, and often mentions the names and relations of Spirits.

PHILADELPHIA.

W. WEST.

### New Pamphlet on Spiritualism.

The Rationale of Spiritualism: Being two extemporaneous lectures delivered at Dodworth's Hall, December 5, 1858, by the Rev. T. W. Higginson. Reported phonographically by T. J. Ellinwood. New York: T. J. Ellinwood, publisher, 5 Tryon Row. pp. 82; price 20 cents. For sale at this office.

So far as it goes, this is a sound, healthy exposition of the question of Spiritualism in its present aspects, and is one of the most creditable productions upon the subject that has, in this form, been issued from the press in a long time. We know of no work of its size that seems more suitable to place in the hands of inquirers and incipient investigators, to whom it is desirable to give a *comp. d'ad* of the main points of the theme before them. Indeed the reputation of Mr. Higginson as a clear thinker and reasoner, is of itself a sufficient guarantee of the importance of this little publication. It is neatly got up, and is in every respect adapted for as extensive a circulation as any work of the kind could be expected to attain.

### SAVED BY A DREAM.

MR. PARTRIDGE:—Dear Sir: \* \* \* Of late I have been very much interested in the discussions of the Conference. I am thankful Mr. Cole has been successful in exposing deceptive mediums. He is doing a good, and perhaps much needed, work. He certainly should not be censured for an honest opinion and purpose. His last work may prove of greater benefit to the cause than to have been a believing medium a lifetime.

In the Spring of 1851, my husband and myself retired to rest one night, while our clock was striking ten (as I thought at that time). I dreamed I stood by my bureau in the sitting-room, which we occupied before going to our sleeping apartment, and with my nail scraped out the coal in a burnt cavity in the top of it, remarking to Mr. Pound, "It has spoiled it certainly; the fire has ruined my bureau." I immediately aroused, and asked my husband if he smelled something burning. He said, "No, I do not. Why do you ask?" I told him what I had dreamed, and remarked that I would get up and see. He said, "I will go; it is too cold for you." After he had been gone a moment or two, I called to him to know if he found anything on fire. He did not reply. I called again; no response. I then sprang to my feet, and rushed into the room; it was filled with smoke, and at a glance (he had struck a light) I perceived the location of the fire to have been on the top of our bureau.

In my excited state of mind I scraped the coal, to ascertain the depth it was burned, and it has spoiled it surely. But, see! it is but ten minutes past ten now. And my dream, if it was a dream, was verified. At that time Mr. Pound was a materialist, but he then resolved to investigate Spiritualism, did so, and is now a confirmed Spiritualist.

The bureau before mentioned is still in our possession, and we shall keep it while we live, as a blessed reminder of our guardian angel's care.

M. J. POUND.

CHIREWA FALLS, WISCONSIN, Jan. 2, 1859.

### MISS AMELIA JENNY DODS' LECTURES.

This interesting speaker closed her course of four lectures at Clinton Hall, Brooklyn, on Sunday evening, January 16, to a very full house. Her subject was "The Existence of Evil Spirits." In a masterly manner she reviewed the evidences relied upon to prove the existence of evil Spirits, and clearly showed that they were entirely insufficient to establish the truth of so grave a subject, and that the firm and unbending principles of philosophy instead of the conflicting impressions of mediums, must be resorted to for the settlement of this contested point. She said that it evidently devolved upon those who asserted that there were evil Spirits to prove the point they assumed, and that she should not deny their existence, nor attempt to prove a negative, as this would be a violation of the rules of logic. Hence she left it an open question.

She said that the fact that mediums supposed, or even felt that they were impressed by evil Spirits, was no proof of their existence, because they also saw and were impressed by Spirits in the spheres who were halt, and lame, and blind; saw them there, and described them by the diseases they suffered on earth, and of which they died. The person seeking communication through a medium says, "Yes, that is the Spirit of my mother, for she had the asthma, and breathed just as the medium now does." Says another, "That is the Spirit of my father, for he was lame; had his limb drawn up with rheumatism, and always went hobbling along with a cane, as the medium has personated." Do physical diseases exist in the future world? Certainly not; and yet the medium sees them there as certainly as he does the moral diseases of evil Spirits. If, then, the physical diseases do not exist in the spheres, but if the medium is merely impressed to identify Spirits by their diseases as they existed on earth, then may not the medium also be impressed to identify a Spirit by his wickedness, or the moral disease he suffered on earth, but which does not attach to him in the spheres? She argued that the evidence of the existence of physical disease in the future life was just as clearly given through the medium as the evidence of the existence of moral evil, and therefore the lecturer left it an open question. Miss Dods is certainly a gifted speaker, possessing a high order of talent, and has fully met, and more than met, the expectations of her hearers.

O. M.



## PHILOSOPHICAL AND MORAL DEPARTMENT.

## SPIRITUALISM AND ITS TEACHINGS.

[The following communications should have been forwarded before, but it has been necessarily delayed. We cannot make the correction, and we hope to be able to do so in our next issue.]

Communications to the Editor of the Spiritual Telegraph.

In your number of 18th December, 1858, I was very sorry to perceive an account of a fire in your printing office, by which an article of mine, and several others, was consumed. I do not suppose you meant to make "light" of our valuable contributions, as your notice of the calamity would seem to imply. However, as I had lost no copy of mine, I must just try to supply the loss as well as I can. As it is now so near the conclusion of the year, I shall endeavor to give a rapid retrospective glance at the progress of Spiritualism up to the present time.

There was a time when Spiritualism, with its accompanying miracles, was received by all Christians as well as Jews with an unreserved faith. This faith might be blind and unreasonable, but it was a faith. In an age when science had made but little progress, the minds of men were only receptive to what appeared to their senses, particularly to the senses of hearing and seeing. All men could agree on this point—the learned and the unlearned. The supernaturalist teachers, the first followers of our blessed Lord, were just as capable of believing what is called "a miracle," as the learned doctors of the law. They saw works done, which, as they believed, far transcended human power, and with unshaking faith they trusted to the evidence of their senses. The learned, on the contrary, in their pride of knowledge, doubted the very best evidence which can ever be furnished to the human eye. For if we doubt the evidence of our senses, where can we obtain better? No amount of proof will convince one whose mind is not by nature receptive of reason. What was understood as "a miracle," appeared alike to all minds. If the senses did not deceive them, or if they did not think that they did, all would be compelled to believe.

I would here say a few words on the subject of "miracles." The meaning of the word miracle is simply a wonderful work. It would be well if it still could be regarded in this plain and more intelligible sense. The blind love of the wonderful, so natural to men, led them to consider a miracle as something supernatural, instead of looking on it as a higher development of natural power. Supernatural is only another word for impossible. A miracle may be more correctly defined as the wonderful work of nature, under certain conditions. Were you to give a piece of steel to one who never heard of magnetism, and tell him that it would attract or draw to itself another piece of steel, he would very naturally say, "The thing is impossible." But take a magnet, and make it a piece of steel; he would then find that by virtue of the power communicated to it, it would attract it. This is a very simple illustration, but it is not the worse on that account. Things are very simple and very obvious when they are known, and it would be well if the unbelievers in Spiritualism would only think of the magnet when, contrary to the evidence of thousands, they say it is impossible for a table to rise from the floor without being touched by human hands. This also is a miracle, in its correct sense; but it is not supernatural. All that is required is a good medium for the physical manifestations, and other favorable conditions, and the thing will be done.

There is a tendency in scientific men to think that because they know a great deal more than others, they know every thing. In a truly philosophic mind, like that of Newton, "far his deep insight into the eternal laws of nature, as well as his profound veneration of its great Author, taught him how very little he did know of all that was yet to be learned by man; this shallow and presumptuous idea could never be entertained. But all scientific men are not Newtons. He was one of the great original minds, and the mind of your great Franklin was another of the same stamp of originality. Such men cut out the work for their successors in the same line of discovery, and each succeeding philosopher, with less originality of mind, walks in the footsteps of his master, and almost worships him as a god, as if nothing yet remained to be discovered. Their ideas become stereotyped, and they become liars to science. Need we be surprised that the learned and scientific at the commencement of the Christian era should have in general been

the last to embrace its doctrines? After performing unheard of miracles, Christ said to his Apostles: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." (John xiv. 12.) And the New Testament tells us what works or miracles the Apostles did perform. But was the power of working miracles confined to his Apostles? Certainly not; for in St. Mark, ch. xvi., Christ says: "Go ye into all the world, and preach the Gospel to every creature." "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now, these and other miracles being admitted by all Christians, as well as by Christian "Spiritualists," the question naturally arises, when did these miracles cease? All "Protestant" teachers will say, "With the lives of the first disciples." But how do they know this? The early history of the Christian Church (for it was not then divided into Roman Catholic and Protestant, &c.) tells us of numerous miracles wrought by saints and martyrs. The "Protestants" may call these pretended miracles, or priestly fabrications; but what right have they to do so? Can they disprove them? They may try to throw the "onus probandi" on the Catholic Church, but that will not answer their purpose—for have not the Roman Catholics their histories to appeal to respecting these early miracles, as we have our history to appeal to respecting the miracles of the Apostles and their first disciples? "But," say they, "our miracles are recorded in the writings of 'inspired' writers." Here, again, they beg the question. Those whom they call "inspired" writers, or historians, could only record such miracles as were wrought before or during their own life time. At their death, if any miracles were wrought, they could only be recorded by those whom the Protestants would designate "uninspired" historians. Again, supposing them to have been "uninspired," why should they be considered as trustworthy historians? According to this theory, all historians would have to be inspired, in order to be believed. And what, then, will become of all our profane historians, in whose veracity we have trusted for ages? Verily, it seems to me, that in getting rid of much superstition by what is called the Reformation, we have lost much of the "spirituality" of the Christian religion. In this respect the Roman Catholics, whom we reproach for their superstition, are far superior to us, because they have retained much more of the faith they derived from the Apostolic age. Once diverge from the true path, and we stray farther and farther from our starting point. From the time of the Reformation this loss of spirituality has been progressive in the wrong direction, until in the natural course of our retrogression, we would, no doubt, have ended in infidelity, had not reason and philosophy come to our aid, and taught us that there is a God.

As the Reformation overdid its work, by blotting out much of the faith and spirituality of the first fathers of the Christian Church, along with the superstitions and external ceremonies of their immediate successors, a new Reformation is sternly demanded by the men of the present age, who dare to think for themselves. The belief in spiritual influence has been cherished by men in all ages, and in every form of religion. This ennobling faith is inborn in our hearts, and grows with our growth when left to itself; and though it may be smothered for a time by materialistic ideas, it will some time give proof that it still survives. It is instinctive, and the clergy know full well how vain are all their endeavors to suppress the popular belief in spiritual intercourse. The "ghosts" and "haunted houses" of the present day are still to be recognized as the traditional Spiritualism of a former age, still cherished by the peasantry of Europe, and localized from father to son around certain old castles and dwellings, to which they adhere with a tenacity that defies the invasions of modern science and skepticism. The more educated classes, and the men of science, may sneer at the vulgar credulity of the people, but can they strictly destroy their superstition, without destroying ultimately the belief in the immortality of the soul, of which spiritual appearances are the very best evidence which we possess?

In all ages down to Protestantism, spiritual power and influence have been exhibited in one or more localities, in order to

keep alive this faith in a spiritual world for the soul after it has parted company with the body. But a new and arrogant superstition took possession of the minds of men, which reigned for a time like a devouring flame, carefully fanned by ignorant and unreasoned priests, who had long ceased to be fitting mediums for spiritual communications by their grasping selfishness and intractable prejudice. I allude to the real, pretended belief in "witchcraft." When we compare some of the accounts of witchcraft with the modern Spiritualism of our own day, we can hardly help admitting the striking similarity of the manifestations of Spirit power; but the minds of men were still unprepared for the reception of their spiritual guests, and they despaired of finding a resting-place on earth. No doubt many attempts had been made by "Spirits" to hold converse with men, but the accounts of their manifestations have been lost through the general incredulity of the higher classes of society, and many more of them have never been recorded for the same reason.

In the year 1716, the family of Mr. Samuel Wesley, in the parsonage-house of Epworth, in Lincolnshire, England, were disturbed with extraordinary noises, which were deemed supernatural by all who heard them. These noises continued for many years, and bore so exact a resemblance to the recent spiritual manifestations, that there can be no doubt of the identity of their origin; but, strange to say, though there was evident "intelligence" connected with these "raps" and other sounds, no one thought of the alphabet as a means of communicating with the Spirits. In this instance, however, the conditions being otherwise favorable, it was fortunate that the witnesses to the manifestations were persons of the highest character for intelligence and integrity. Still most men at the time, and ever since, altogether disbelieved their statements, and even considered some of the family as insane.

Then in 1762 came the "Cook Lane Ghost," the facts connected with which Dr. Johnson, who was possessed of great candor and independence of mind, openly acknowledged to rest on evidence to which he could not withhold his assent. The manifestations in this case were again exactly similar to those witnessed by the Wesley family forty years before. The supposed actors in the manifestations were not indeed buried for witchcraft, as at a somewhat earlier period they would certainly have been; but they were only punished by placing Parsons, the chief offender, in the pillory three times in one month, and then to be imprisoned for two years, his wife Elizabeth to be imprisoned one year, and Mary Cramer, who acted only as interpreter between the "ghost" and those who examined her, was sentenced to Bridewell for six months, and to be there kept at hard labor. I need not enlarge on the subject of the "Cook Lane Ghost" (the particulars of which "supposed" imposture are fully given in the *Stuart's Almanac* of June 5, 1858).

In 1743, that great, holy and learned man, Emanuel Swedenborg, received his first communications from the Spirit-world, which continued for nearly thirty years, up to the day of his death. It is not my intention to say much of this very extraordinary man. I would merely observe that what has been written of him rests on precisely the same evidence as all other similar histories of so-called supernatural intelligence. The remarkable general agreement of the intelligence from the Spirit-world received through Swedenborg, with the spiritual communications received through various mediums of the present day who have never seen his writings, or heard anything about them, deserves especial notice.

Something was still wanting to prepare the unbelieving minds of men for the reception of Spiritualism, and this was the great discovery of Mesmer, who first made his doctrines known to the world in 1766, hardly one year after the discharge of Parsons from the King's Bench Prison. We can all remember the ridicule with which mesmerism was formerly treated. The general admission of its most prominent phenomena by all possessing any degree of intelligence has formed a most important link in the chain of evidence by which common place minds are generally brought to trace the influence of mind upon mind, and mind upon matter. At mesmerism, with its further development, clairvoyance, magnetic susceptibility to Spiritualism, that it is impossible to determine the exact boundary lines between them.

About forty-five or forty-six years later, the *Seances of Dr.*

most made her appearance in Germany, exhibiting many of the same manifestations that we now witness almost every where in North America. She formed an intermediate link between the magnetized subject of 1766 and the "Spirit Rappings" of 1848. The science of mesmerism, or animal magnetism, as it is more properly called, led directly to the investigation of all the mental phenomena, while phrenology, attended with any remarkable results in the knowledge of individual character, greatly aided inquiring minds in the arrangement of their ideas in the classification of the diverse mental operations or physical propensities. The science of "Spiritualism" is but the natural outgrowth of animal magnetism; but the first effect of animal magnetism was to direct the attention of speculative and benevolent minds to the cure of disease. In 1820 Prince Hohenlohe, having been struck with the cures performed by the prayers of Martin Michel, a peasant of Baden, was induced to adopt similar means, and became famous throughout Europe for the cures he performed. This benevolent man has been represented as the dupes of his credulity, and at length relinquished the practice of his gratuitous "African mediumship." Still the facts remain to prove that such a power still exists.

I might be here tempted to go into the philosophy of healing by the "laying on of hands," but I will merely observe that in most of the cures performed by our blessed Lord and greatest of all "Healing Mediums," faith was an essential ingredient. I believe it to be the same still. Jesus said to the blind man, "Receive thy sight! thy faith hath saved thee." The faith of the blind man was great, and the faith of the "great medium" was boundless for he knew all that was required for healing. Prince Hohenlohe possesses great benevolence and faith, but he wanted firmness, and allowed himself to be influenced by the fear of ridicule, which ultimately destroyed his usefulness. Had the "Spirit Rappings," through the mediumship of the Fox girls, in 1848, occurred in any other country than the United States, they would have excited but little attention. In Germany the way was prepared by the Sorcerer of Prorost, and in France by Angelique Cottin, but the manifestations through the latter seem to have been merely of a physical character.

Numerous instances of spiritual appearances and of "Spirit Rappings" no doubt occurred in various localities in all ages, but in the earlier ages they were looked upon by the ignorant as supernatural, but now, therefore, disbelieved by the learned, and soon forgotten; or the unfortunate mediums were persecuted as witches. After witchcraft ceased to be believed by the learned, unfortunately the belief in the possibility of Spirit communication ceased also; though in our church services we do profess to believe "in the communion of saints." This expression is, indeed, an ancient monument of what our simple-hearted auditors did believe, but we, without becoming much wiser, have in a great measure smothered up this faith. A very little observation and attention to the progress of science generally, and of animal magnetism and Spiritualism in particular, will show very clearly the anxious desire of the Spirits to hold communion with men in their rudimentary condition. Receptivity alone was wanting to enable them to claim their object. The power of the priest's prejudice, and hereditary conventionalism and conservatism was in England as strong as ribbed iron. Enjoying as free a government as any in the world, and liberty of conscience in perfection, the mass of the people allow their minds to be enslaved by the influence of the aristocracy and the Church. In Germany, with less general freedom, the people were allowed the most unrestricted freedom of thought on religious and speculative subjects, and therefore the first birth of Spiritualism began to germinate in Germany quietly and unobtrusively. Were it possible, therefore, to represent the two hemispheres in the same picture, in common fairness, I think, you should have spared a ray or two of light to fall on our "Fatherland" in your ingenious engraving on the first page of the *Spiritual Telegraph*.

In Britain we claim little more than reflected rays of Spiritualism; our condition was not a very receptive one from various causes, on spiritual subjects. No country in the world could compare with the United States in this respect. The absence of conservatism and established churches have left their people free from such unprogressive influences, and they freely use the reason which God has given them. If they often abuse

this reason, and form erroneous opinions, they can not cast the exclusive blame on their priestly advisers. When the "Spirit Rappings" through the Fox girls in 1848 became known, the minds of the people, or of a large portion of them, were in a peculiarly receptive condition. They had freely indulged in speculation on religious subjects, trusting to their own reason, until, as might naturally be expected from the absence of that power which was necessary for truthfully reasoning minds, a very large proportion of the people had become extremely skeptical on the subject of Divine revelation, and strange as it seems, many had ceased to believe in the immortality of the soul. These, however, are natural results of freedom of thought in a free country; it is, in fact, a step in advance, though at first sight it appears to be a retrograde movement. No doubt, in doubtless, in order that they may live for themselves, with the aid of their own natural reason, and human reason, which is our only guide, as to what we should believe, never fails to bring us to the truth at last. In the meanwhile, we are distracted with doubts and fears, for we are but men, and are ready to grasp at anything which promises to enlighten our darkness. The advent of the Spirit Rappings and communications through the Fox girls at Hydesville, near Rochester, was therefore hailed with peculiar anxiety and joy by the first believers, and from that time there has been a succession of manifestations of Spirit power and intelligence, becoming more and more wonderful as currently began to flow, until no rational person who has carefully investigated the subject, can doubt the reality of Spirit communication.

So far, the mere fact of the Spirits of the deceased being able to hold converse with men in this world seems to be established beyond a doubt. There is no sound reason for the objection that these communications come from our own minds, or the minds of those present, for it has been shown over and over again that facts are communicated which are entirely unknown to any one present. We can not reasonably expect to be able to communicate with none but good and truthful Spirits. Some communications are true and others false, but this by no means affects the general facts of Spirit communication. The communications received by certain mediums, or by certain "circles," are generally reliable, and those received by others, false or unreliable. It has been observed for years that mediums and circles naturally attract Spirits of a similar character to their own, as to intelligence and moral feeling. The same takes place in this world. Spirits good or bad, intelligent or ignorant, are drawn toward each other by sympathy. This is a universal law of Nature. Men who have not studied this subject are prone to judge Spiritualism not by reason, but by their own unfounded or false propensities; they fancy the Spirits of the deceased know everything, and reflecting that such boundless knowledge would produce a universal equality, and would thus destroy individuality and the hope of future progression in future holiness and intelligence, for which we have good authority from several texts of Scripture.

The question still remains, and it is a very important one. Why do we receive so many false communications? I will endeavor to illustrate this part of the subject as well as I can, premising that it is extremely difficult to account for every thing quite satisfactorily in the infant states of this science. If good and bad Spirits are alike permitted to communicate with men, the former retaining much of the individual character they bore on earth, there is little difficulty about the matter, the good Spirits will tell the truth, and the bad Spirits will often tell what is false. But I will take another view of the subject. In order to understand the motives of so many apparently useless false communications, we should endeavor to fancy ourselves in the particular position of the Spirits in relation to men in this world. Now let us suppose ourselves as a highly developed Spirit desiring to impress an ignorant and illiterate man with some great truth, is it not obvious that being unresponsive from want of cultivation, his mind would be unapproachable to such a Spirit?

A Spirit of an inferior order would be required in such a case. One who with a great deal of ignorance, and even erroneous views on important subjects, might still communicate some truths to this unresponsive mortal, which he could comprehend, and thus gradually expand his mind, until it became receptive to a higher order of intelligence. The Holy Scriptures clearly show that it must have been so. The whole tenor

of the Old Testament, compared with the New Testament, shows the complete barbarism of the Jewish nation. The Jews could understand the cruel justice of "an eye for an eye, and a tooth for a tooth," and no need yet wonder that they committed a lot of cold blooded and vindictive barbarity quite parallel with the detestable acts of a Norse Schib of our own times. It is blasphemy to suppose that a forgiving and merciful God ever commanded such acts of merciless cruelty as are related in the Old Testament. The Prophets, like the people, were unresponsive of what in a more advanced age was called Christian morality. Mankind had greatly advanced in knowledge and morality, the soil was prepared for the blessed seed, and Christ appeared clothed with the Holy Spirit, as soon as they had become sufficiently receptive to appreciate a pure and more full religion. It is said by John the Baptist of Jesus, "For he whom God hath sent speaketh the words of God: for God giveth out the Spirit by measure unto him" (John iii. 34). This clearly implies that all the Prophets before Jesus had been gifted with the Spirit of God in only a limited degree; and that as "mediums," they were not entirely to be relied upon, and probably, like modern mediums, often unconsciously allowed their own thoughts and opinions to mingle with the spiritual second nature they received. It may thus readily be conceived that bad or undeveloped Spirits may often be used by the higher Spirits to hold communion with men who are uneducated, and it is not improbable that they will, in personate great Spirits, as the Spirits of those who were great on earth, in order to batter the pride or vanity of the recipients of their communications. Of course there is no reason why the Spirits of the mighty dead should communicate with the great or little people of this world, but really "Franklin," "Washington," "Sunderberg," "Lord Bacon," &c., must be kept pretty busy in answering all the calls that have been made on them of late, to say nothing of having often to be as late as three years after the time— which is certainly a little too much even for a Spirit.

I am afraid Mr. Editor there is too much of a leveling spirit among your rash and mediums and investigators, and I would, therefore, earnestly entreat them not to bother these great Spirits so often, but allow them to rest on their laurels, until each investigator of Spiritualism can be regularly interviewed by some natural friend.

These observations have been extended to such a length that I must conclude by wishing you and all my Spiritual friends in New York a happy New Year.

Respectfully, C. W. L. W. DEAN.

#### MRS. C. M. STOWE AS A LECTURER.

Worcester, Wis., Dec. 31, 1858.

Friend Perin:—We have just been favored with a visit from Mrs. C. M. Stowe, in company with her husband, Mr. A. C. Stowe. They are on their way north to Chicago, and thence to Michigan and Indiana, where they intend to spend the winter in the spread of the new Gospel among the people. We have had the pleasure of listening to a number of addresses from Mrs. Stowe, whose organization is used in a truer condition, for the promotion of the great and sublime truth of immortality. As a public speaker, we think Mrs. S. will compare favorably with several distinguished speakers who in the field. Her lectures are well delivered, the substance matter is good, and often interspersed with powerful and glowing bursts of eloquence, and usually ending with the quotation of a poem, rich with artistic skill, reflecting truly the moral and spiritual beauties of a Christian's life. Her third lecture was the impression of a poem, which took an hour and eight minutes for its delivery, and produced an almost inextinguishable glow of inspiration.

We hope the friends where they may go will greet them with a hearty welcome. Their address till further notice is New York, 111. corner of Duane Street.

Friend Jones:—This gentleman has formerly been a member of the Methodist order, in one of the Eastern States, but he now was too large to remain within the narrow limits of that order. He is now influenced by the principles of Spiritualism, and is a firm and able advocate of its harmonious philosophy. He is a man whose soul is filled with regularly possessing strong and human powers of argumentation, and as the subjects and abstractions, he has few superiors. He is at present in Worcester, and during his whole time to the end of man's redemption from ignorance, misery and sin. I trust he will be heartily welcomed. His address at present is Worcester, Wis., care of W. D. Holbrook. Yours faithfully, W. D. Holbrook.



THE UNITED STATES OF AMERICA

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- I would have them to be a part of the national system, and so only of justice have the party that the state or members with their duty to follow the majority of their personal interests.

THE UNIVERSITY OF CHICAGO

[illegible]

I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I always find time to think of my friends. I hope to hear from you soon. I am always your affectionate friend, and I hope you are the same. I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I always find time to think of my friends. I hope to hear from you soon. I am always your affectionate friend, and I hope you are the same.

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The following is a copy of the original manuscript  
 of the "Declaration of Sentiments" as it was  
 presented to the Convention of the American Anti-Slavery  
 Society, held at Seneca Falls, New York, on the  
 19th of August, 1848. The original manuscript  
 was written by Mary W. Chapman, and is now  
 in the possession of the American Anti-Slavery  
 Society, New York. The original manuscript  
 was written in ink, and is now in the  
 possession of the American Anti-Slavery  
 Society, New York. The original manuscript  
 was written in ink, and is now in the  
 possession of the American Anti-Slavery  
 Society, New York.

[illegible]

It is a pleasure for me to have the opportunity of expressing my warmest sympathy to your cause and to the noble men and women who are engaged in it. I am sure that the cause of the colored people is one which will win the sympathy of all true hearts. I am sure that the cause of the colored people is one which will win the sympathy of all true hearts. I am sure that the cause of the colored people is one which will win the sympathy of all true hearts.

**Hortons.**—In England, as it still appears from reports  
the Dover Spinning is steadily increasing, and a number  
of alterations and improvements are being made by those who have been  
employed in respect to the manufacture of the cord.  
A book recently was published in the Dutch language, by  
H. Houtman, entitled "Manufacture van Cord," or the Life  
and the History of the Dutch Cordage, and others.

Figure 10 shows a series of photographs of the same area taken from the same position as Figure 9, but at different times of day. The first photograph shows the area at dawn, with the sun low on the horizon. The second photograph shows the area at midday, with the sun high in the sky. The third photograph shows the area at dusk, with the sun low on the horizon. The fourth photograph shows the area at night, with the stars visible in the sky. The fifth photograph shows the area at dawn, with the sun low on the horizon. The sixth photograph shows the area at midday, with the sun high in the sky. The seventh photograph shows the area at dusk, with the sun low on the horizon. The eighth photograph shows the area at night, with the stars visible in the sky. The ninth photograph shows the area at dawn, with the sun low on the horizon. The tenth photograph shows the area at midday, with the sun high in the sky. The eleventh photograph shows the area at dusk, with the sun low on the horizon. The twelfth photograph shows the area at night, with the stars visible in the sky.

[illegible][illegible][illegible]

1997-1998

[illegible][illegible]

















